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¶ Short questions
and answaeres, con-

teyning the Summe of

Christian Religion.

by R. Openhaw
Deut. 6. 6.

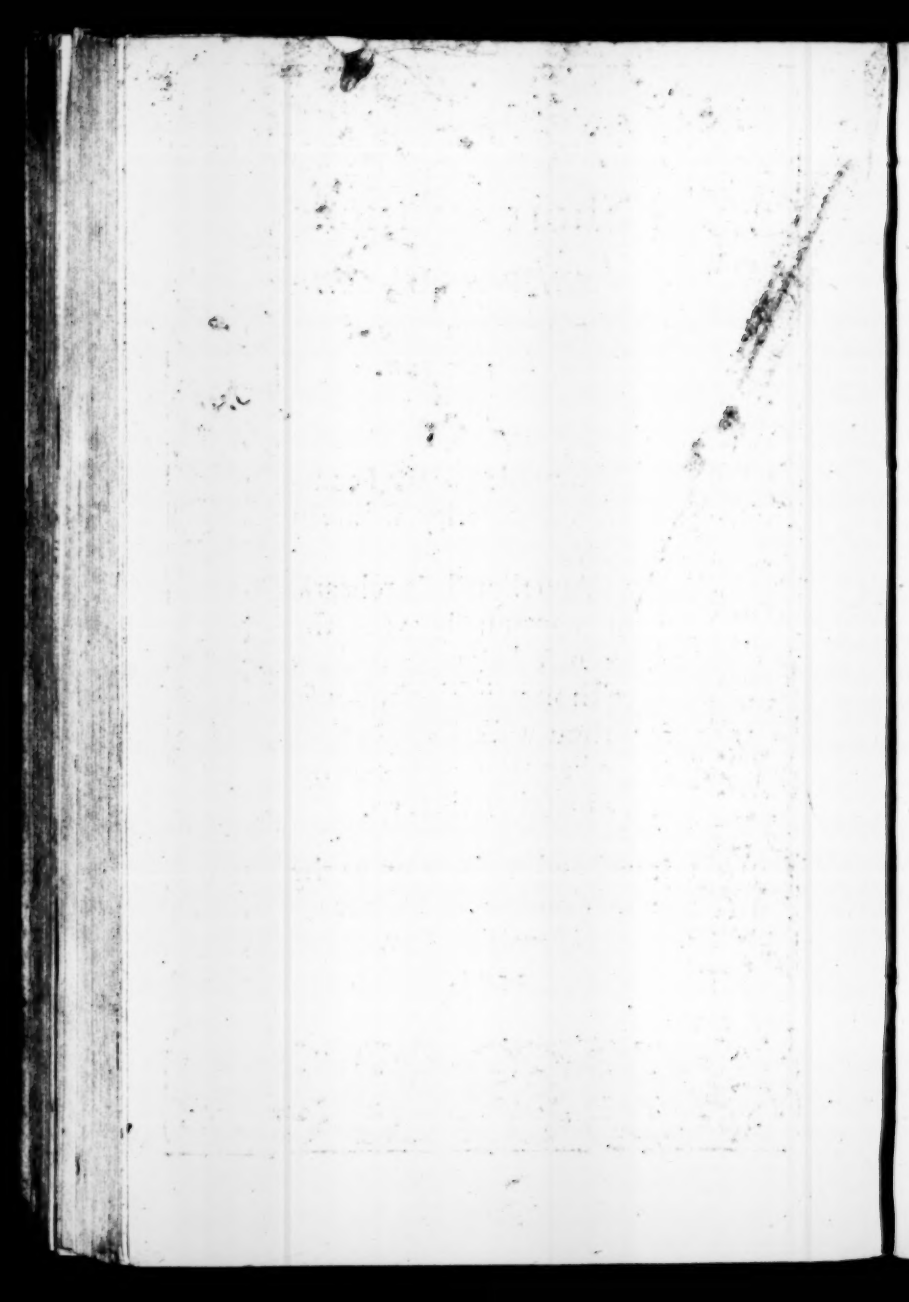
6 These wordes, which I com-
maund thee this day, shalbe in
thy heart:

7 And thou shalt rehearse
them continually vnto thy
children, & shalt talke of them
when thou tariest in thy house,
& as thou walkest by the way,
and when thou lyeſt downe,
and when thou riſeſt vp.

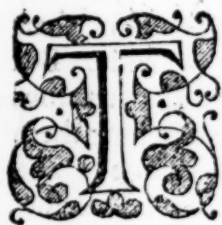
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To Christian Parents
and Housholders, grace and
mercie in Christ,



He blessinges of god pow-
red vpon this Realm, in so
great abundance , as the
preaching of the Gospell,
peace, prosperity & wealth
vnder the rule and govern-
mente of our mercifull

Queene, causeth me in thankesgiuing to ioy:
But the cōtempt & abuse of these blessinges
mingleth my ioy with grieve, & causeth gods
children for sorrowe to mourne and lament.
And this grieuing of Gods spirit in his chil-
dren, shall fathers of Children, and Maisters
of housholdes (though many other doe grie-
uously offend) especially answere for before
God. The great blessinges sent of God, the
lawes made by the Prince, the word preached
by the Ministers take small effect, and bringe
foorth little fruite: because Parents and mai-
sters shewe such examples of loose libertie in
themselues, and throw the raynes of licenti-
ousnesse into the neckes of others. They re-
member not the honourable calling, which
they haue of the Lorde, that he hath placed
A 2 them

To Christian Parents

them , as it were in his owne roome, and
giuen them his owne names, that they might
gouerne, teach, and directe others, to ho-
nour and serue him, vppon whome their
preheminance doth wholly depende. But
(alas) they doe not their ducie in gouerning,
they apply not themselues in teaching them
that are committed to their charge : and
therefore youth not gouerned, nor taught,
nor praying at home, cannot pray, nor learne
in the congregation. But as the deuises of
men are ready to finde excuses, so seeke they
vp figge leaues in this, to couer their shame.
First they will say, We giue them meat & mo-
ny for their worke; what should we do more ?
So doe you bestow vpon your beasts, in buy-
ing and feeding them: but your seruantes are
more precious in the eie of the lord: and you
are charged in the fourth commaundement,
to see that they serue God. Some saye, they
sende them to the Church on the sabboth,
and so answere that charge. But the Lord
cōmaundeth you your selues also to rehearse
his lawes to your children and houtholdes .
Deut. 6.7. If they plead ignorāce, it wil be but
a weake answere to the Lord. Some say, they
are ashamed to teache and praye with theyr
houtholdes: I say, because it is good, they are
ashamed

ashamed, else, euery thing they are ready to performe with brasen browes in open places. Some say, it is hypocrisie to perforce their duetic: Let such pray for new hearts; for if their owne consciences condemne them of hypocrisie, God is greater then their consciences. Some say, it will let and hynder their seruantes from worke, as *Pharaoh* objected to *Moses*. *Exod. 5. 4.* But our sauour answereth such in his answer to *Martha*. *Luke. 10. 41.* (This I speake, not to nourse anye in idlenesse: for such shoulde not eate. *2. Thes. 3. 10.*) Some saye, they shall bee scorned by worldlings: If you seeke to please men, you are not the seruantes of Christ. *Galat. 1. 10.* Yet this was Christes portion, and they are but faint souldiers, that flee for a worde, for wee muste buckle with the Diuell hande to hande, who will not leaue vs till death, except by Apostasie wee yeelde him both bodies and soules. Some doe say, that they can not bring the vnlearned in letters to this knowledge: but they doe not remember, that god giueth knowledge of his mysteries, euen to the simple that feare him. *Psalme. 25. 14.* And in foure monethes space, I haue seene these principles and aunswares learned by Gentlemen, Yeomen, Horsekeepers, Shep-

To Christian Parentes

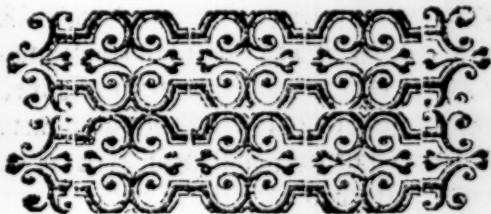
heardes, Carrars, Mylkemaydes, Kitchin-
boyes, & all in that household (where these or-
ders were obserued) except three or foure,
whose capacitie was but meane and simple, &
yet the simplest went not without some pro-
fite. Some saye, youth are so stubborne, that
they will abide no such orders: I say, better is
the roome of such than their company. For
if admonitions appoynted by the Lorde, win
them not, auoyde them: and so shalt thou a-
uoyde the infecting of the rest of thy house-
holde by them, so shalt thou make others to
feare, so shalt thou by making them ashamed
of their sinnes, driue them to repentance,
& principally thou shalt auoyde Gods iudge-
ment against thee and thy household. If thou
knowest that thou keepest an ignorant & su-
perstitious Papist, a blasphemous swearer, a
disobedient subiect to God, prince & ruler, a
licentious and loose liuer, which giueth his
bodie to fighting, whoring, and stealing: &
his tongue to quarelling, filthy talking, and
lying, and thou seeke not to reforme him by
the order of God: dost thou not make thy
house his stewes, and thy selfe his bawde? Re-
moue such, lest God remoue thee. It is writtē
in vayne, that the plague shal neuer goe frō the
house, where the swearer is? & that it shalbe

full of plagues? Will not the Lord performe that, which he hath spoken by his Prophete *Zachariah* 5, That there shal remain a plague in such houses, to consume them with the tymbre and stones therof? I would they wold consider, what God saide to *Elie* in the like case: thou honorest thy children aboue mee, therefore I wil cut thee & them off. The comfort he had of his youthes in the ende, was this: The arke (the witnesse of the Lords presence) was lost, thirtie thousand of the people slaine, his two sonnes killed: this liued he to heare, and so in sorrow fell backward, and brake his necke: then his daughter in lawe fell in trauell, and in trauell died: the remnant of his house were gladde to crouch and begge for a small peece of siluer, and a morsell of bread. If our Englishmen could beholde these plagues, the remoouing of religion to a people that shall bring forth fruite of it, the taking awaye of our Queene, the wayling of their wiues, the murdering of their children, and the cutting of their owne throtes by straungers, they woulde looke better about him. O fathers of children and houtholdes, if you woulde before hande arrayne your selues before Gods iudgement seate, and there finde your selues indited

ready to be condemned, for sending your posteritie to begge at strangers doores: for spoyling your children of their liues: this realme, of religion, Queene, and peace: and that you shoulde see there your children, wyues, Countrie, Church of GOD, and Queene accusing you for murderers, and traytours: what will you answere? what can you say? Turne your musicke to mourning, your feasting to fasting, your rioting to repenting: and say with *David*, and with *Daniel*. 2. *Sam.* 12. 13. *Dan.* 9. 57. Wee haue sinned and committed iniquitie, done wickedly and haue rebelled against thee, O Lord: righteousnes belongeth vnto thee, and vnto vs open shame and confusion of faces. Say with the men. *Act.* 2. 37. and with *Paule*. *Act.* 9. 6. say: Lorde, what shall we doe? And you shall bee taught to ioyne amendement to repentance: you (I say) which were wont to aske, how you shoulde passe the long Winter euening without gaming. shall learne to turne your playing at cardes and Dice, and daunsing to singing of Psalmes, teaching your housholde, and praying with them. It is enough (as *Peter* saith, 1. *Pet.* 43.) that you haue spent the times past after the fashion of the worlde; and how ill, madde or straunge, they

and godly Houſholders.

they account of the matter, that you runne
not with them to the former exceſſe of riot,
ſay you, and performe with *Iofua*, 34. 15. Wee
and our houſholdes will ſerue the Lord. And
you, O Ladies, miſtreſſes & dames, ſay euery
one of you with *Hefter*, I and my maydes wil
doe the like. *Hef. 4. 16.* And howe loeuer the
world condemne you, the Lord will reueale
himſelfe vnto you, powre his bleſſinges of
knowledge, of peace, of religion, of good ru-
lers, and will continue the ſame vnto the
remnant of our children, and poſterity,
which ſhal come after vs: which
he graunt for his Chriſtes
ſake.



¶ *These are the orders which*
I haue seene obserued in a christian Gentlemā's
house, to the profite of his householde, example of
others, cōfort of Gods children, & honor of God.

While they had a Minister, the whole household met at the Church twise euerie Sabbath, and once euerie weeke day: but since the restraint of their Minister, they meete euerie morning in the weeke day in the parlour, where their maister kneeleth downe with them, and prayeth, vsing these prayers following.

The confession of sinnes, with morning prayer for priuate householders, for men before their labour, for the Church, the Realme, the Queene, and Magistrates, the Lordes prayer, and Confession of faith: al which prayers are in the booke of Common prayer.

If he be from home, or sick, then doth his Steward, or some such like of thē say those praiers.

After prayers, the household departeth, either whither necessitie of their Offices cal them, or whither delight in honest exercises for recreation doth carie them.

Before prayer, meditate of these places.

Pro. I. 28. They shall call vpon me, but I will not answer: they shall seeke me early, but they shall not finde me.

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26. Because they hated knowledge, and did not
whole the feare of the Lorde.

Iam.4.3. You aske and receiue not, because you
aske amisse, that you might consume it on
your lusses.

Rom.8.26. The spirite helpeth our infirmities:
for wee knowe not what to pray for, as wee
ought: but the spirit it self maketh request for
vs, with sighes, which cannot be expessed.

27. But he that searcheth the hearts, knoweth
the meaning of the spirit, for he maketh re-
quest for the Saines, according to the will
of God.

At meales the Maister sayth grace,
both before and after.

Prayers before meales.

God lord blesse vs, blesse al thy creatures,
send downe thy holy spirit into our hearts,
so to direct vs, that we may looke for the spiri-
tuall foode of our soules, and finally, euerlasting
peace, through thy sonne Iesus Christ. Amen.

In meale time, some one of the seruantes
readeth a Chapter of the Bible distinctly
and reuerently, first praying thus.

O Lord, whose word is a two edged sworde,
to cut downe all things that shal rise by a-
gainst the same, the maiestie whereof shaketh
the heauens, and the earth also: graunt that our
proud

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prorde and bayne affections being cut down
we may with reuerence reade it, and humbly in
obedience submit our selues vnto it, through
Iesus Chyist our Lord. So be it.

Or this.

O Lord, which hast prouided these earthly
creatures, for the feeding of our naturall
bodies, direct vs carefully to seek, and with de-
light to tast of thy most holy woord, that we may
by that immortall seebe, be begotten to be thy
childezen, and thereby be nourished and fed, vn-
til we become perfect men in thy sonne Chyriste
Iesus. So be it.

A sentence to be said after the Chapter.

Blessed are they, that heare the woord of God,
and keepe it.

After meales, be carefull for thy selfe, as Iob
was for his children. Cha. 1. 5. And in me-
ditation of thy woordes, thy behauiour, &
vse of Gods creatures, say:

O Lord, if thou markest what is said, or done
amiss, who shalbe able to abide it? For-
giue vs our sinnes, & amend our imperfections,
and graunt vs the grace of thy holy Spirit, as
thou hast fed vs plentifully, that we may serue
thee faithfully. Preserve the Queenes Ma-
iestie, saue thy Church vniuersall, graunt thy
Gospell a free passage, confounde Antichrist,
and

of Christian Religion.

and all heresies, finish soone these dayes of time, and bring vs to euerlasting peace, through thy sonne Christ Iesus our Lorde. So be it.

The Seruing men likewise haue grace before and after meales, and a Chapter read before they rise.

After they haue supped, & the officers haue done in their offices, they come togeather into the Parlour or Hall, and there spende one houre in singing Psalmes, learning, and answering some fewe of these pointes of Religion, and praying.

Remember to sing Dauids Psalmes with Dauids spirite.

1. Cor. 14. 15. Sing with the Spirite, and sing with vnderstanding.

A Prayer vsed in the Euening before Catechizing.

O Lord, prepare our hearts to prayer, for if we pray wth our lippes onely, our prayers are abhominable. Teach vs by thy holy spirite to pray rightely, according to thy will, and giue eare to our calling.

We hartely thanke the (O merciful father) for all thy blessings bestowed vpon vs, from the beginning of the world, vnto this time, for our election, our creation, our redemption, our sanctification, & continuall preservation: Namely,

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for that thou hast kept vs this daie from all perilles and daungers both of soule and bodie, and hast giuen vnto vs health, foode, apparell, and many other blessings, which manye of thy deare childeyn doe lacke, being notwithstanding as preciously bought with the blood of thy dear sonne, as we are, and yet lye in miserie and calamitie, oppressed with woe & wretchednes, in imprisonment or banishment: in which case (deare Father) thou mightest haue left vs, saue that in mercie thou hast dealt otherwise with vs, than with them. We beseech thee to direct vs (in considering thy mercies) to acknowledge and confesse our sinnes, which should prouoke thee rather to curse thā to blesse vs, to confound vs rather thā to preserue vs. We haue sinned against thee both in deede, worde, and thought: graunt vs, that we seeing the horroz of our sinnes, and fiercenes of thy wrath, may without hypocrisie and dissimulation bee earnestly sorowful, & heartily repentant for our former wickednesse: graunt vs, that in sorow for sinne, we fal not with Cain Saul, and Judas, to dispaire: but that in bitterness of our griefe with Dauid, and Peter, wee may haue comfort by sayth, in thy sonne Christ, that our offences are forgiven. And as thou hast brought vs hither together at this time: (for which we hartily thank thee) so we beseech thee

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to direct vs, that we may haue ioy and comfort
in the presence and company of an other, and
that our words and heartes may so be ordered
at this time, that we may truely bitter, and re-
uerently receiue the principles of thy holy re-
ligion, to the strengthening of our faith, to the
comfort of our consciences, to the amend-
ment of our sinfull and lewde liues,
and to the glozy of thy most
holy name, through Je-
sus Christ our
Lorde. A-
men.



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Question.

Who made you?

Answer.

God. *Gen. 1. 17. Job. 31. 15*

Q. Who redeemed you?

A. Iesus Christ. *Iohn. 1. 29.*

Q. Who sanctifieth and preserveth you?

A. The holy Ghost. *Gen. 1. 2. Rom. 8. 9. 10.*

Q. What is the Father?

A. God. *Deut. 4. 35.*

Q. What is the Sonne?

A. God. *Mat. 1. 23. Iohn. 1. 1.*

Q. What is the holy Ghost?

A. God. *Mat. 28. 19.*

Q. How many persons are there?

A. Three persons, and one God. *1. Iohn. 5. 7.*

Q. Wherefore hath God made, sanctified, and preserved you?

A. To seeke his glorie. *Rom. 11. 36.*

Q. In seeking to see forth Gods glorie, howe many things ought you principally to bee carefull for?

A. 1. First, howe to escape Gods iudgement
Mat. 18. 26.

Secondly, how to serve him. *Luke. 1. 74.*

Q. How will God be served?

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A. After his wil revealed in his word. *Deu. 12.*

Q. How many things doth the word teache vs principally?

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principally :

A. 4. Obedience to the commandements.

Faith in Christ.

Heb. 6

Sacramentes.

12

Prayer.

Q. Into how many tables are the commaundementes deuided :

A. Into two. *Exod. 31, 18, 34. 1.*

Q. What doth the first table concerne :

A. Our dutie to God conteyned in the foure first commaundements. *Mat. 22, 37.*

Q. What doeth the second table concerne :

A. Our duetie to our neighbours, conteined in the sixe last commaundements. *Mat. 22, 39.*

Q. In this order of the tables, that the duetie to God is set before our duetie to our neighbor, how many lessons doe you learne :

A. 2. First, I learne to serue him before all thinges, and not to regard substance, nor life it selfe in respect of his glory. *Mat. 6. 33. Exod. 32. 32.*

Secondly if I render my duetie to God, I must doe my duetie to my neighbour: for if I neglect it to my neighbour, whom I see daily, it is euident, that I doe so to God. *1. Iohn. 3. 14. and 4. 10.*

Q. How many commandements are there :

A. Ten. God spake these wordes and sayd, &c.

B

Q. Is

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Q. Is this a commaundement?

A. No, it is but a p[re]face or introduction to the commaundementes.

Q. How many lessons learne you out of it?

A. 3. First, in that is sayde, *God spake these wordes, and sayde:* I learne that God is the author of them.

Secondly, in that he sayeth, *I am the Lord:* I learne that he is of might, maiesty, & power to punish the offenders.

Thirdly, in that is said, *Thy God which brought thee out of Egypt and bondage:* I learne his mercie to them, that loue and seeke his will.

Q. What is the first Commaundement; and Summe of it?

A. Thou shalt haue none other Gods but me.

Wherein I learne to worship God; and him alone.

Q. In how many poyntes standeth this worship?

A. 4. First, in louing god aboue al. *Mar. 10. 37*

Secondly, in fearing God aboue all. *Mal. 1. 6.*

Thirdly, in praying to God, & to none but him. *Mat. 6. 9.*

Fourthly, in acknowledging god to be the guider of all thinges, and therefore to trust in him. *Act. 17. 25, 26.*

Q. How many things doe you learne in the seconde

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of bond commandement, *Thou shalt not make to thy selfe any graven image: &c?*

A. 3. First, that wee make no image of God. *Iohn. 1. 18.*

Secondly, that we make no image of any other thing, either to worship the image, or any other thing by it. *Exo. 34. 13. Iere. 2. 27. 10. 3.*

Thirdly, that we worshippinge not God after our fantasie, but as hee commandeth. *Iohn. 4. 24.*

Mat. 15. 9.

Q. What is the third commandement, and the summe thereof?

A. Thou shalt not take the name of the Lord &c. which summarily teacheth me to use the name of God with most high reuerence, both in tongue and thought.

Q. How many lessons learne you in this commandement?

A. 3. First, it is sinne and blasphemie to apply the name of God to enchantment, sorcerie, cursing, or perjurie. *Deut. 18. 10.*

Secondly, to swear by creatures, is a setting of his name at naught. *Psal. 16. Iere. 5. 7.*

Thirdly, in our ordinarie communication, wee must neuer swear. *Mat. 5. 34. Iam. 5. 12.*

Q. Tell me by whom we must swear.

A. By God: for it is a part of his glorie, which he will glue to none other. *Deut. 6. 13. Psal.*

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Q. In what causes, and where, is it lawful to swear.

A. Where the glory of God is sought,

Or the saluation of our bretheren. *Ier. 4. 2.*

Or before a Magistrate. *Heb. 6. 16.*

Q. Which is the fourth commaundement, and the summe thereof?

A. Remember that thou keepest holy the Sabbath

A. Wherein the Lord appoynteth, that

his creatures should haue a time to rest, and

serue him in.

Q. What must we doe vpon the Sabbath day?

A. Holy thinges.

Q. What are those holy thinges?

A. Hearing and learning the woord of God

preached, praying, receiuing of the Sacra-

ments, and meditating vpon his creatures.

Q. What thinges must we not doe.

A. Those thinges that necessitie doeth not com-

pell, nor holinesse commaunde. *Esay. 58. 13.*

Mat. 12. 3. 4.

Q. Who must keepe holy the Sabbath?

A. Thou, thy Sonne, thy Daughter, thy man,

thy maide, thy cattel, and the stranger.

Q. In the fifth commaundement, Honour thy fa-

ther and thy mother, &c. what is meant by

this woord Honour?

A. To honour is to loue, feare, obey, & reuerence.

Mat.

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A. 4. First, God forbiddeth al adulterie and vn-
cleannesse in our bodies: *1. Cor. 6. 18.*

Secondly, all vnpure thoughtes and lustes of
the heart. *Mar. 23. 25.*

Thirdly, al vnchaste behauiour, talke, songes,
apparel, and pastime, that might entice vs
into such vnchaste sinnes. *Eph. 4. 29.*

1. Thes. 5. 22.

Fourthly, he commaundeth vs to keepe our bo-
dies chaste, as the temples of the holy Ghost.

1. Cor. 6. 19.

Q. Howe many thinges are forbiddene in the
commandement: *Thou shalt not steale.*

A. 3. First, all thefting and robbing. *1. Thes. 4. 11.*

Secondly, all desire of any mans goods wrong-
fully. *Eph. 4. 28.*

Thirdly, all vnlawfull getting. *1. Thes. 4. 12.*

Q. Howe many thinges are wee commaunded
to do in this commandement: *Thou shalt not kill.*

A. 3. First, to bee content with that portion
which the Lord hath sent vs. *1. Tim. 6. 8.*

Secondly, that wee labour for our living. *1. Thes. 4. 12.*

Thirdly, to bee helpfull to them that neede. *1. Tim. 6. 18.*

Q. How many lessons learne you out of the 9.
commandement: *Thou shalt not beare false
witness against thy neighbour.*

A. 4. First

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A. 4. First, we are forbidden to speake falsely in
witness bearing. *Pron. 19. 5.*

Secondly, to lie, flatter or dissemble. *Ephes. 4.
25.*

Thirdly, that we neuer backbite any man,
Psal. 153.

Fourthly, in priuate offences to say nothing of
our brother, if by priuate admonition he may
be wonne, *Mat. 18. 15.*

Q. Which is the tenth commaundement, and
what learne you out of it?

A. Thou shalt not couet thy neighbours house:
Thou shalt not couet. &c. Whereby I learne
that the motions of our heare separate from
the loue of God, or our neighbour, though
we neuer yeeld cōsent to it, is sinne *Rom. 7. 7.*

Q. Is any man able to keepe the commaunde-
ments?

A. No. *Rom. 3. 10. 10^h. 4. 18. & 15. 15.*

Q. What is the breach of the law?

A. Sinne, *Rom. 7. 7.*

Q. What is the rewarde of sinne?

A. Eternall death. *Rom. 6. 23. Deut. 27. 26. Gal.
3. 10.*

Q. Shal I escape this death by the workes of
the law?

A. No. *Luke. 17. 10.* For the law is the minister
of death.

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Q. Sith the law doth not iustifie, but condemne
what profit hath a Christian by it?

A. First, it is a way for Gods children to walke
in. *Psal. 1. 2.*

Secondly, it teacheth man not to trust to his
owne innocencie. *Rom. 3. 4.*

Thirdly it pulleth downe the pride of man, and
humbleth him before God. *Rom. 3. 19.*

Fourthly, it is a schoolemaister to Christ. *Gal.*
3. 24.

Q. As you haue shewed me the profit of the law,
so tell mee why we shoulde doe good workes,
sith they doe not saue.

A. First, to shewe our loue to God our father, in
walking as becommeth his children. *Ioh.*
14. 15.

Secondly, to shewe our loue to our selues, ma-
king thereby our election certaine to our
selues. *2. Pet. 1. 10.*

Thirdly to winne our brethren to Christ by our
godly life and conuersation. *Mat. 5. 16.*
1. Pet. 3. 1

Q. How many thinges are principally too bee
considered in good workes?

A. First, that they bee ruled by the line of
Gods worde. *Ephe. 2. 10.*

Secondly, that they proceede from a heart pur-
ged by sayth. *Rom. 14. 23.*

Q. By

of Christian Religion.

Q. By what means shall I escape death?

A. By faith in Christ. *Rom. 3. 28.*

Q. What is faith?

A. A full persuasion and stedfast assurance.

Rom. 8. 38. 39.

Q. Where is it planted?

A. In the heart. *Rom. 10. 9.*

Q. Upon what is it grounded?

A. Upon the promises of God. *Rom. 4. 3. 12.*

Q. By whom is faith wrought in man?

A. By the holy Ghost. *Ephe. 3. 16. 17.*

Q. Upon whom must faith be settled and stayed?

A. Upon Christ Jesus. *Gal. 3. 2. 6.*

Q. What profite haue we by this?

A. I am assured that all the benefites of Christs passion, and his righteousness, are as surely mine, as if I had wrought them my selfe.

2. Cor 5. 21.

Q. How many articles are there of the faith, and which are they?

A. Twelue. I beleene in God the father. &c.

Q. How many things do the articles set down?

A. 4. First, concerning God the Father, in the first article.

Secondly, concerning God the Sonne, in the five articles.

Thirdly, concerning God the holy Ghost, in the eight article,

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Fourthly, concerning Gods people called the Church, in the foure last.

Q. Howe many thinges doe you learne in the first article, *I beleaue in God the Father almighty, maker of heauen and earth?*

A. 2. First, that God is my Father, and I am his childe. *Iohn. 1. 12. Gal. 3. 26.*

Secondly, hee being almighty, maker of heauen and earth, and I his childe, shall lacke nothing. *Rom. 8. 27.*

Q. What learne you out of the second and third articles?

2. And in Iesus Christ his onely Sonne our Lord:

3. Which was conceived by the holie Ghost

Borne of the virgin Marie?

A. 2. First, in these wordes, His onely Sonne our Lord, which was conceived by the holy Ghost,

I learn that he is god, able to heare whatsoever is due for our finnes. *Lu. 1. 35. Ioh. 3. 16.*

Secondly, in that hee was Borne of the virgin Marie, I learne that he was readie to suffer whatsoeuer was due. *Rom. 1. 3. Heb. 2. 14.*

Q. What learne you out of the fourth article,

He suffered under Pontius Pilate, was crucified, dead, buried. He descended into hel?

A. 2. First, the passio that he suffered in body, for the redemption of my bodie: namely, that vnder Pontius Pilat he was nailed to a crosse

dica

of Christian Religion.

He died and was buried. *Mat. 27. Gal. 3. 14.*
Secondly, the passion that he suffered in soule, for
the deliuerance of my soule, namely, that hee
descended or humbled himselfe vnto the tor-
mentes of hell for our saluation. *I say. 55. 10.*
I. 12. Luke 22. 44. Mat. 27. 46.

Q What learn you out of the fifth article, *The*
third day he rose againe from the dead?

A 3. First, that he is risen, and hath overcome
death and hell for any iustification, *1. Cor. 15.*
57. Rom. 4. 25.

Secondly, I learne to rise fro sinne, & to delight
in righteousness. *Rom. 6. 4. Col. 3. 1.*

Thirdly, by his rising, I am assured that my
bodie shall rise againe. *1. Cor. 15. 16.*

Q What learnest thou by the sixth article, *He*
ascended into heauen, and sitteth at the right
hand of God the Father?

A 4. First, his ascension is a pledge to me, that
I likewise shall ascend after him. *Iohn. 14. 3.*

Secondly, hee being ascended, maketh prayer
for me. *Rom. 8. 34.*

Thirdly, by his sitting at the right hand,
(which signifieth the power of God) I be-
lieue that all power is giuen him. *Mat. 18.*
18. Ephe. 1. 20.

Q What learnest thou out of the seventh arti-
cle, *From thence, &c?*

A 2. First

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A. 2. First, I learne to my comfort, that he that
is my Saviour, shalbe my iudge. *Iob. 19. 25.*
Mat. 19. 28.

Secondly, to the terrour of the godlesse, that he
shalbe their iudge, to whom they haue refused &
despised. *Mat. 25. 41. 2. Thes. 1. 8. Leu. 1. 1.*

Q. What learne you out of the third part, being
the eight article, *I beleue in the holy Ghost?*

A. 3. First, I beleue the holy Ghost to be God,
who doth assure me, that I am Gods child,
and that all Christs benefices are mine.
Rom. 8. 16.

Secondly, hee maketh sure to vs to me, & as-
sureth me by to holinesse of life. *Ephes. 4. 30.*

Q. What learne you out of the 9. article, the
first of the fourth part: *The holy Catholike
Church, the communion of Saints?*

A. 2. First, that God hath an vniuersall Church
in all places of the worlde, and at all times.
Mat. 28. 19. Act. 10. 34. 1. King. 19. 18.

Secondly, that in the same there is a fellowship
of Saintes, of true faythful people, al which
the Lorde knoweth, of which number I be-
leue my selfe to be one. *Ephes. 5. 26.*

Q. What learne you out of the tenth article,
The forgiveness of sinnes?

A. 3. First, I beleue that Christ hath suffered
whatsoeuer was due for my sinnes. *1. Iob. 22*

Secondly

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Secondly, my sinnes being freely forgiven, shall neuer be layde to my charge againe. *Iere. 31.*

34. Luke. 5. 18.

Q. What learne you out of the 11. and 12. articles: *The resurrection of, &c?*

A. First, that my bodie shall rise from the earth.

1. Thes. 4. 14.

Secondly, it shall rise a glorious bodie. *1. Cor. 15. 42. Phil. 3. 21.*

Thirdly, my bodie being risen a glorious body, shall liue with Christ for euer in his kingdom. *1. Thes. 4. 17.*

Q. By what meanes or wayes doe we attayne this faith?

A. 2. First, by an ordinarie and playne way, the hearing of the word preached. *Rom. 10. 17. Gal. 3. 2.*

Secondly, by the wonderful and secrete infusion of Gods spirit.

Q. By what meanes is this faith maintayned and strengthened in vs?

A. 4. First, by the worde preached.

Secondly, by the Sacraments.

Thirdly, by discipline.

Fourthly, by prayer.

Q. What is a Sacrament?

A. A signe that may be seene, of grace that cannot be seene.

Q. How

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Q. How many Sacraments are there?

A. Two: Baptisme, and the Lordes Supper.

Q. In Baptisme, which is the signe that may be seene?

A. Water. *Iohn. 1. 26.*

Q. Which is the grace that cannot be seene?

A. The washing away of sinnes by the blood of Christ. *1. Iohn. 17.*

Q. In the Lordes Supper, which is the signe that may be seene?

A. Bread and wine. *Mat. 26. 26. 27.*

Q. Which is the grace, that cannot be seene?

A. The bodie and blood of Christ. *1. Cor. 10. 16.*

Q. To the strengthening of our faith, how many things do you principally learne by Baptisme?

A. 2. First, as water washeth away the filthinesse of the flesh: so the blood of Christ doeth washe away sinne from my soule. *Mark. 1. 4.*

Secondly, I am taught to rise to newnesse of life. *Rom. 6. 4.*

Q. For the strengthening of your faith, how many things do you principally learne in the Lordes Supper?

A. 2. First, as by the hande and mouth, my body receiveth bread and wine, so by faith, my soule doth feede of the bodye and blood of Christ

of Christian Religion.

Christ, Ioh. 6. 35.

Secondly, all the benefits of Christs passion, & his righteousnesse, are as surely sealed by it to be mine, as if my selfe had wrought them
Rom. 4. 25.

Q. Is the bread and wine turned into the bodie and blood of Christ?

A. No. For if you turne or take away the signe that may be seene, it is no Sacrament.

Q. Going to the Supper of the Lorde, what ought a man to doe principally?

A. Examine himselfe. *1. Cor. 11. 28.*

Q. Why ought a man to examine himselfe?

A. 2. First, because the unworthy receiver is guiltie of the bodie and blood of Christ. *1. Cor. 12. 25.*

Secondly, because hee prouoketh the Lorde to wrath, and so eateth and drinketh his owne damnation. *1. Cor. 11. 29.*

Q. Whether may fooles, mad men, or children be admitted to the Supper of the Lord?

A. No. For they cannot examine themselves. *1. Cor. 11. 28.*

Q. In howe many things ought a man principally to examine himselfe.

A. 3. First, whether he hath faith or no.

Secondly, whether he be sorie for his sinnes, & doth detest and abhorre them.

Thirdly

The Summe

Thirdly, whether he hath sought reconciliation with them, to whom he hath given offence.

Q. God knoweth before we aske, what wee neede, so that he need not to be put in minde, he is not slouthful, that he neede to be stirred vp, he hath appointed in his prouidēce what he wil bestow, how, and when: therefore why should we pray?

A. First, to stirre vp our selues to seeke him.

Secondly, to exercise our selues in meditating vpon his promises.

Thirdly, that wee may discharge and unloade our cares into the bosome of God.

Fourthly, that we may testifie to our selues, and others, that wee hope and aske for all good from God alone.

Q. Howe many thinges ought we to be careful of in prayer?

A. First, that we pray to God through Christ.
Iohn. 16. 23.

Secondly, that we bee inwardly touched with that we pray for. *Rom. 8. 16.*

Thirdly, that they be grounded vpon Gods promises. *1. Iohn. 5. 14.*

Fourthly, that wee bee not wearie of prayer,
Luke. 18. 1.

Fifthly, that wee pray according to that rule, which God himselfe giueth. *Mat. 6. 9.*

Q. Rehearse

of Christian Religion.

Q. Rehearse the Lordes prayer.

A. *Our father which art, &c.*

Q. Howe many principall partes are there of this prayer?

A. 3. First, a perswasio to prayer in these wordes,
Our father which art in heauen.

Secondly, the summe of prayer cōteined in the sixe petitions.

Thirdly, an assurance of that we pray for, conteined in the conclusion, *For thine is the kingdom, &c.*

Q. What perswasions haue you in those firste wordes? *Our father which art in Heauen.*

A. 3 First, he is a father, & no tirant to be fled frō. Secondly, he is our father, & therefore loueth vs. Thirdly, Heauen is his throne, and therefore is he able to helpe.

Q. Howe many thinges doe the sixe petitions principally concerne?

A. 2 The first concerneth the glorie of God reigned in the first three petitions.

The second concerneth the necessitie of man, set downe in the last three.

Q. In the first petition, *Hallowed be thy name,* what doth this worde *Name* signifie?

A. It signifieth his power, which comprehendeth his mercie, wisdom, iustice, prouidence.

Q. What is meant by this worde *Hallowed*?

C.

A. I doe

The Summe

A. A due reuerence to be yelded to his name.

Q. What pray you for, in this petition?

A. That the maiestie of God may be reuerenced by me and all men.

Q. How many things pray you for, in this petition: *Thy kingdome come?*

A. 4. First, that he may reigne in our hearts by the scepter of his worde.

2. That by his holy spirit he will gouerne vs.

3. That Sata & al our iusts may be ouerthown.

4. That he wil finish soone these dayes of sinne, and take vs to his kingdome of glorie.

Q. How many things pray you for in this petition? *Thy wil be done in earth, as it is in heauen.*

A. 2 First, that our wils which are corrupt, may be pulled downe.

Secondly, that Gods will, which is most iust, may be exalted.

Q. How many things doe you pray for in this petition? *Giue vs this day our daily bread.*

A. 3. First, that God who gaue vs life, would preserve it.

Secondly, that he would direct vs, to vse those meanes that be lawful, for preserving it.

Thirdly, that he would geue vs contented minds with that estate he placed vs in.

Q. What is meant by this word *Bread?*

A. All things necessary for the maintenance of this life.

Q. What

Q. What needes the riche man daily to praye
for daily bread; who hath ynough in store for
many yeares?

A. First, he is to pray for y^e pooze as for himself.
Secondly, his substance and dainties shall doe
him no good without Gods blessing.

Q. Howe many things do you pray for in this
petition: *Forgiue vs our, &c?* (passes.

A. 2. First, that God would forgiue vs our tres.
Secondly, that we may be directed by him to
forgiue one another.

Q. How many lessons learne you out of it?

A. 4. First, that all men are sinners.

2. Man must seeke for forgiuenes, for he cannot
satisfie.

3. None can forgiue sinnes but God.

4. To the enuious man there is no forgiuenes.

Q. In this sixe petition, *Lead vs not into temp-
tation, but deliuer vs from euil, What is mēt
by Led into temptation?*

A. To be deliuered body & soule to Satan.

Q. What is meant by euil?

A. The diuell and sinne.

Q. What pray you for in this petition?

A. We pray that we be no further tempted than
God giueth vs power to beare.

Q. What learne you in this?

A. 4. First, that all Christians are in warres, &

C. 2.

hane

haue neede to watch.

Secondly, we are all weak, and haue neede of helpe.

Thirdly, that Sathan can do nothing, vntil God giue leaue.

Fourthly, the Lorde is our deliuerer from all temptations.

Q. How many things learne you out of the conclusion: *Thine is the kingdome, the power, and glory, for euer and euer?*

A. 3. First, these wordes do kinde our hearts, to desire the glory of God.

Secondly, to ground vpon none but God.

Thirdly, that his kingdome is mightie & euerlasting.

Q. What meaneth this worde, *Amen?*

A. It signifieth, *So be it, or, So it shalbe:* first shewing a feruent desire to haue that I aske.

Secondly, it is an assurance to my conscience, that I shall haue that I aske.

Q. Where finde you the like examination of the people, after they haue bene taught.

A. I finde that our Sautour Christ, after he had taught, did againe examine them, howe they had profited, and in examination did teache them further, in *Matt. 13. 51.* and the *16. 13. 14. 15. 17.* and the *17. 25. Iohn. 6. 5.*

A prayer

of Christian Religion.

A Prayer vsed after catechising in
the euening.

Whartely thanke thee, O mercifull father,
for that thou hast bestowed the inestimable
treasure of thy holy worde vpon vs most vile
and sinnefull wretches. And sith it is not in him
that planteth, nor in him that watereth, but in
thy mercifull hand to mortifie our sinfull lust, &
to create new hearts in vs: we beseech thee so to
order and directe vs, that we proue not like the
greene figge tree flourishing without fruite, nor
be of the number of those hypocrites, which with
tongue can say, Lorde, Lorde, in thy name can
prophesie, cast out diuels, and doe many great
woorkes, and yet are condemned for wicked,
because their heartes are not right, nor lyke
to them, which are swept and garnished: but
emptie, wherevnto the vncleane spirit returnes
with seuen worse than himselfe, and so our ende
be worse then our beginning. But gouerne vs
with thy spirit, that in hart we may loue & seeke
thee, and in body and soule obey and serue thee
in righteousnesse and holinesse all the dayes of
our life. And heere we offer vp vnto thee our
selues, our soules, our bodies, our liues, and all
that we haue, in assurance, that that cannot
perish which is committed to thee. Take vs
into thy hande, and keepe vs this night, that

our bodies may sleepe, & our soules may watch
for the cōming of thy sonne Christ, that so both
our bodies and soules may be the moze apt and
the better able to serue thee, in that estate and
calling, wherein it shall please thee to place vs.
As we pray for our selues, so we beseech thee to
looke with fauour vpon thy whole Church,
increase the number of thy children, graunt thy
Gospell a free passage, comfort the comfortles,
raise vp them that are fallen, and strengthen
them that stand, that they fall not: haue mercie
vpon this Realme, long continue thy bles-
singes of peace and quietnesse towardes vs, and
remoue farre from vs all lettes and hinderan-
ces of the same. Gouverne the heartes and the
swoordes of all Magistrates, that they may not
lift vp themselves in vaine glorie to please them
selues: but that they maye apply the authoritie
which thou hast giuen them, to the aduancemēt
of thy glorie, for the comfort of thy Children,
and the terrour of thine enemies. And such the
continuance of our peace (in these our dayes)
next vnder thee, consisteth in the preservation
of our Queene, blesse vs with her, and blesse her
with all giftes fyt for so high a call'ng, and
whosoever shall attempt, deuise or conspyre ought
against her maiesties person, crowne, dignitie,
and royall estate, we beseech thee in mercye to
conuert

A Prayer.

conuert them speedily, or in iudgement to con-
found them, that we may vnder her lead a quiet
& a peaceable life in all godlinesse an honesty.
Counsel the counsellors, order the nobles, direct
the magistrates, instruct the ministerie, guide &
gouerne the whole body of this comon wealth,
that we may toyne together in humblenesse of
heart, & vnitie of mynd, to seeke the glory of thy
name, the increase of thy kingdome, the establi-
shing of thy trueth, the rooting vp of sinne, the
maintenance of vertue, and the long continuāce
of the prosperous estate of this comon wealth.
Haue mercie vpon them that be in affliction, in
bodie or in minde, namely our brethren which
suffer for the testimony of a good conscience, ey-
ther in Fraunce, in Flaunders, or vnder any other
Tyraunt: allwaie their sorowes, and mitigate
their miseries speedily, if it be thy will, or arme
them with patience, to abide such triall as thou
shalt lay vpon them. Let their examples teache
vs to humble our selues vnder thy hande, know-
ing that thou canst turne our prosperitie to ad-
uersitie, our plesure to pain, our peace to wars,
helth to sicknes, & life to death, when thou shalt
think good: the hartes & the hāds of the Atheists
& the Papists are as ready with their swords to
pearece our sides, & with their knives to cut our
thyrotes, & our sinues are as ripe to prouoke thy
wraath

to reach, saue that in mercie thou doest spare vs, & with thy mightie hand doest holde them backe from exacting their bloudie desire. Forgiue vs our sinnes, & continue thy mercye towards vs: But if it be thy wil to deliuer vs into their hãds, thy will be fulfilled, and whatsoeuer become of our goods, body, or life, we beseech thee that wth patience wee may possesse our soules, and in constancie cōtinue thy childzen to our liues end, that at our last breath, we may yeeld our soules into thy hand: for thou O Lorde God of trueth hast redeemed them. For these thinges, & what els thou knowest needefull for vs, or thy whole Church, this night or any tyme of our life hereafter, we sue to thee in the name of thy Sonne Christ, saying as he hath taught vs:

Our Father, &c.

O Lord increase and strengthen our faith, & graunt vs a perfect continuance therein to our liues ende: whereof we make our humble cōfession, saying, I beleue in God &c. If any of the household offend the holy immortal god, they are admonished by their fellowes: if admonitions serue not, the maister is made priueto it.

Psal. 101. 6. Mine eyes shall bee to the faithfull of the land, that they may dwell with me, he that walketh in a perfect way, he shall serue me.

7 There shal no deceitful person dwell within my house, he that telleth lies, shal not remaine in my sight.

FINIS.

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